

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

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THE SPIRIT-FILLED LIFE.

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"Be not drunk with wine wherein is excess, but be filled with the Spirit," is the injunction of the word of God. It may not be that one in ten thousand of God's children know what that scripture means in experience. This is not a reflection on any of us, but it should stir us up in soul. The average Christian lives so close to the world life, and too far from the divine side of life, that they do not get into the richest experience of God, which is the Spirit filled life; we are too content to be a nominal Christian, and a nominal holiness man or woman. If one would live the Spirit-filled life, they must make a consecration that takes one to the end of the self life, and must have the "old man crucified with his affections, and lusts, and be buried with Christ in that baptism of death which will bring a resurrection to a walk with him in "the newness of life." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry. For which things sake the wrath of God cometh upon the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in the image of him that created him. Col. 3:1-10 inclusive. In putting off "the old man with his deeds" and getting emptied of self, and those things that are called the children of the flesh, we are then filled with the Spirit, and we act entirely different. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. For the fruit of the Spirit is in all goodness and truth, proving what is acceptable unto the Lord. And have no fellowship with the unfruitful workers of iniquity (darkness) but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are re-

proved are made manifest by the light: For whatsoever doth make manifest is light. Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be not unwise, but understanding what the will of the Lord is. And be not drunk with wine wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart unto the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephes. 5:8-20 inclusive. The engagement of the Spirit filled soul is made very evident in the above quotation. One can see at a mere glance that there is no room for light and trivial sayings, that foolish talking is even ruled out, and one could not even think of treading upon the ground of unclean language and expect to stand uncondemned before a holy God. It is unquestionably so, that most of us engage in light, and frivolous conversation and we should take heed to our ways, and so grow in "grace, and the knowledge of the truth," that we culture ourselves in the Holy Ghost until all those undesirable words, and foolish expressions would be removed, and replaced with a more wholesome vocabulary. To be filled with the Spirit means that there is no room for any thing else in our hearts at the same time, and should there be those things slipping out that would bring a blush to our cheeks in the presence of a holy God, it is because there is a leakage somewhere in our heart-life, and a self examination will not be out of order. I know that my most spiritual times, and my sweetest experience with God is when I am freest of those things which we have been mentioning they are the times when my soul is in the secret place with the Lord, and farthest from those things which are of the world, or that smack of the world. There is a Spirit-filled life that takes one away from the valley, up into the mountain of holiness with God, where the soul is stilled before him whom we adore, and love with all the heart. The Spirit-filled life is a prayerful life, it is a life of meditation, it is a life of devotion, it is a life of utter abandonment of one's self to God. The Spirit-filled life brings one into the holiest of holies, into the inner place with Him which was once

separated from the holy place by the veil, but thank God the veil has been rent in twain, and now we can enter in by the blood of Jesus. Glory to God! The writer is pleading with all of God's dear children to be filled with the Spirit not only once in a while, but to be filled with the Holy Spirit all the time. This would stop a lot of evil speaking that is common over the land. Oh, that God will help us to heed the injunction that gives rise to the caption of this article.—J. B. M.

TEMPTATION, AND OUR RESPONSIBILITY.

In its final analysis all moral evil is owing to some disorder in the being that is chargeable with it. This is clearly and positively intimated in the word of God. "Every man is tempted (in an ill sense) when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished bringeth forth death." Jas. 1:14-15.

Here we are taught, with regard to every man, without exception, where the true cause of evil lies, and where the blame ought to be laid. In other Scriptures the devil is called the tempter, and other things may sometimes occur to tempt us; but neither the devil nor any other person or thing is to be blamed so as to excuse ourselves; for the true original of evil and instrument of temptation—"The law of sin and death"—is in our own being. The combustible matter is in us, though the flame may be blown up by some outward causes; and therefore, "if thou scornest thou alone shalt bear it." Prov. 9:12.

Observe here, first, the method of sin in its proceeding. First it draws away, then entices. As practical holiness consists of two parts—forsaking that which is evil and cleaving to that which is good, so these two things reversed are the two parts of sin. The heart is carried from that which is good and enticed to cleave to that which is evil. We may observe here, next, both the power and policy of sin. The word here rendered "drawn away" signifies a being forcibly haled or compelled. The word translated "enticed" signifies being wheedled and beguiled by allurements and deceitful representations of things. "Exelkomenos kai delazomenos." There is a great deal of violence done to conscience and

(Continued on page 8.)